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A REMONSTRANCE To The KINGDOME,

Or An Appeale to Conſcience,

As thou wilt anſwer it at the dreadfull day of Judgement:

Whether it be lawfull to take up Arms? &c.

Written by *J. H.* Souldier.

Read, and Judge.

LONDON,
Printed for *Thomas Watſon.* 1643.

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Appeal to thy Conſcience,

As thou wilt anſwer it at the day of Iudgement,

Whether it be not lawfull for a Nation to take up Armes, in the defence of Religion Law, and the Office of a King, &c.

IT is the common diſcourſe, among thoſe that make ſeeming Loyalty to his Majeſty, their pretence of Malignancy to the Parliament, that it is unlawfull for a Subject to take up Arms againſt his Prince, or a Parliament, (as they generally alledge) to raiſe an Army againſt a King, though never ſo wicked in his Life: nor never ſo tiranicall in his Government.

Under which pretence, they would manifeſt to his Majeſty and to the world, that it is their meere loyalty to his Majeſty that doth thus predominate in them, and not any ſiniſter end to themſelves, when on the contrary, I will inſtantly manifeſt unto you, by an undeniable argument, that it is meerly a covetous deſire to ſecure them

ſelves from that charge, which the common callamity of this Kingdome requires, and not love to the King, nor from any cauſe that they can really ground a hate or diſlike to the Parliament, or their proceedings.

You may be pleaſed to remember, that not many yeares ago, there was a tax of *Ship-money* impoſed upon the Kingdome, which tax was pretended and avouched to be warrantable by Law, by ſome that are very active in this Warre againſt the Parliament, and and I am certain it was ſeconded with the Kings Authority, yet then you may remember what Scene all muttering there was againſt the King and Nobillity, one cried out, the lawes were abuſed, another wiſpered, the King was miſled by &c. then theſe now ſtrong loyaliſts, were Anti-Roundheads, then their loyalty was not ſo great, neither were they ſo forward as they now profeſſe, (though in my conſcience they never intend any ſuch thing) to ſpend their lives and eſtates in the defence of his Majeſty, no, the very thought of parting with a little money, had baniſhed thoſe thoughts out of their Breſts, then God ſend us a Parliament, &c. Now compare the time paſt, with the time preſent, God has been pleaſ'd to ſend them a Parliament, who redreſſed thoſe grievances of which they ſo much complained, for which they thought themſelves deeply ingaged, but now the practiſes of thoſe perſons, before mentioned, being grown to ſuch a dangerous head, that the neceſſity of the Kingdome enforceth the Parliament to leavy money for the raiſing and maintaining of Forces, to bring thoſe to condigne puniſhment, that were the authors of thoſe ſo much lamented diſtractions both in Church and State, now they ſlip their necks out of the Collar, nay thinke they if they raiſe warre, wee muſt part with money, and therefore wee will ſtand for peace, they could have elſe no pretence for their malignity, thoſe men that they formerly ſo much complained of, are honeſt men, and good Proteſtants, and the Parliament is now the onely obſtacle, is not this apparent, canſt thou whatſoever thou art cleere thy ſelfe, where was thy Loyalty to thy King then, why dideſt thou not apply the

leſſon to thy ſelfe then, which now thou applieſt to others, (*Give Caſar his due*) it is eaſily proved that he had as much right to that as to many things, which thou at this time pretendeſt to be due to him.

To beginne with thy main pretence, with which thou wouldeſt deceive the world, and doeſt deceive thy own Soule.

Thou pretendeſt that it is not lawfull for a Nation to take up Arms againſt a *King* miſ-led, in the maintenance of Religion, Law, the Office of a *King*, and ſafety of the *Kingdome*, when the Religion, Lawes, and Office of a *King* are abuſed, and brought to apparent ruine.

Object. But you will object that you ſe none of theſe things in danger, which are pretended.

Solution. It is not unknown to thoſe that will not declare themſelves ignorant or wilfull, that there were ſeverall Innovations crept into our worſhip, and doctrine, nay they were inforced, and impoſed, by thoſe ſoule-killing Prelates, whoſe Idolatrous crimes, being neither puniſhed, nor repented of, hath cauſed God to throw among us theſe Babels confuſions, this diverſity of tongues, and diverſity of opinions, each oppoſing other in the maintenance of that Religion which their Sophiſtry hath ſpoiled, and in ſo doing hath deſtroyed the whole *Kingdome*, and if the purging the Church of theſe innovations, and ſetting up a true worſhip, with the endeavouring to bring thoſe to a legall triall, that were guilty of the ſaid miſdemeanors, to the end that they may receive the reward of their labour, be not agreeable to the lawes of God and the *Kingdome*, may eaſily be diſcerned.

The like argument may ſerve concerning the abuſe of the lawes, but I ſhall forbeare to mention the particulars thereof, onely I will appeale to thy own conſcience whether the lawes were not abuſed, & leave it to the to conſider by whom & whoſe authority.

As touching the Kings Office, or the Office of the King, I ſhall inſiſt upon that, as the main thing which concerns this diſcourſe, and upon which this difference is grounded.

The Kings of England at their Coronation, sweare solemnly to maintaine the Lawes of the Land, and to govern the Land according to the Lawes and Govenment thereof, so that it rests not in the Kings power to alter the government of the Kingdome, and so bring in a new, for he must maintain the ancient established Lawes of the Kingdome, and must governe by them, for the Lawes of the Kingdome, are the protection of the Subject, by which it is apparent, that it is the Office of a King, (to which he stands ingaged by his Oath taken at his Coronation) to preserve the Lawes, and to govern by the Lawes, in which consists the health and wealth, peace and security both of his Majesty, his royall off-spring, and the whole Kingdome.

Now if the King be wrought upon by evill Councell, so that he is drawn personally to make breach of the Lawes, which by his Office and Oath he is bound to preserve, without all question there is a dirivative power from the first Principle of Law, from which the People may claime a lawfull authority to use the most effectuall meanes to preserve themselves with the Office of the King, and Lawes of the Kingdome, from the violence of the King so seduced and mis-led, for the Kingdomes safety is the supreame Law.

Now that the King was mis-led, we may suspect, otherwise how came so many Projects to be granted under the great Seal, which Projects granted by his Majesty were great breaches of the Lawe, and great oppressions to the Subject, and contrary to the Office of a King, which is to preserve the Subject from oppression, and to maintain the Lawes in full force and vertue.

And the King and Kingdome being thus abused by evill Councellors, to whom could we the oppressed Subject appeale, if we did attempt to petition his Majesty, we should meet with so many bribe taking Courtiers, between the Porters Lodge and the Presence, that either we wanted money to purchase preferrers, or else through the multiplicity of hands, our Petition was presented to God knowes who, and we had an answer God knowes when, so that despairing of redresse, we were forced to return home to repent, or at least to

lament the abuſe of Juſtice. If we petitioned the Judges, (eſpecially the major part of them) they muſt have a Bribe too, and at laſt, after foure or five Termes attendance, we ſhould have anſwer returned (contrary to all reaſon) that the Lawes were ſo, and wee muſt ſuffer. Thus at all hands the Lawes were abuſed, and moſt were officious to conceale the complaint of the Subject, the King muſt not know the truth, all was Law, all was for the good of the Subject, when their chiefe Deſigne was, at one blow to deſtroy the Religion, Law, Office, Authority, and Libertie, both of King, Parliament, and People.

The King and Kingdome being thus involved, and intangled in theſe deſtructive Strattagems, the Lawes of the Kingdome having loſt their power, and all things being become a Chaos of diſorder, what meanes ſhall be uſed to reduce things to their firſt Order, for certainly (although the King neglect it) the Kingdome may, and ought to take order for its own ſafety, why ſurely a Parliament (in which is repreſented the whole Body of the *Kingdome*) muſt be the ſafeſt, and moſt effectuall meanes, to redreſſe former, and prevent future evills, now this Parliament carries with it a neere reſemblance to the compoſition of the Government of this Nation, being compounded of three degrees, the *King*, the Peeres, and Commons, all which ſhould joyn together in the regulating and reforming thoſe things which were ſo burthenſome to the Common-wealth, but if the *King* ſhall neglect to joyn with his great Counſell, the Lords and Commons of the *Kingdome*, and ſhall adhere to thoſe evill Councellours, which have been the authors of thoſe former evils, for reforming of which the Parliament was called, and ſhall not onely neglect the Office of a *King*, which is to preſerve the lawes and People from oppreſſion, but ſhall joyn with thoſe perſons, which have been ſuch apparent Enemies to himſelfe and the whole *Kingdome*, in the abetting and maintaining thoſe lawleſſe practiſes againſt the Parliament, and ſo conſequently againſt the whole *Kingdome*: Now ſpeake thy Conſcience, without feare or flattery, as thou wilt anſwer it at the dreadfull day of

Judgement

Judgement, where all secrets shall be known, whether thou thinkest it most warrantable to joyn with a *King* so mis-led, in the maintenance of such a cause, undertaken by Papists and their adherents, Projectors, and their dependents, Delinquents and deboist and despicable persons, or to joyn with a Parliament, which hath reformed all those former practizes and abuses, and doth endeavour to prevent the like practises for the Future, and doth dayly labour to maintain the lawes in force, with the iust Authority of the *King*, to the glory of God, and the good of the whole *Kingdome*, now iudge I say whether it be lawfull for the Parliament, which is the representative Body of the *Kingdome*, and was called together to consult and conclude of those affaires which did conduce most unto the security both of *King* and *Kingdome*: Now Judge I say whether it be not lawfull for them, in the behalfe of the [illegible] and his just Authority, the Lawes of the Land, and the *King*[illegible]e in generall, (all which are indangered by this abused authority) to raise an Army to oppose those persons who have thus abused the King, in telling him that was Law which was oppression, have caused him to neglect his Office, and abuse his power, in giving way to have an Army raysed against himselfe, his Parliament and People, to protect them from the censure of the Law, making a way to their own security, through the ruine of his Majesty, and the whole Kingdome, and if (as I conceive, thou must be convinc'd for Conscience must strike a true alarum) thou findest thy owne errour, banish that covetous desire out of thy heart, and seem not loyall from the teeth outward, let not thy Purse onely, be imployed in forwarding this acceptable service, but if thou art of ability, let thy Person second thy Purse, for know it for a truth, in so doing, thou shalt do God, thy King, thy Country, and thy Soule good service, & it shall be imputed to the for good, and not for evill, when *Haman* shall be hanged, then *Mordecay* shall be cloothed in the Kings Garments, and the religious *Fames*, respected by their gracious Soveraign.

God save the King and Parliament.

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